JUDAISM.

Its Origin, History and Fundamental Doctrines.

The Fasts, Festivals and Worship of the Jews.

Progressive Judaism and the Changes It Contemplates.

PRINCIPAL SYNAGOGUES OF NEW YORK.

Among the many and strangely various forms of religious belief that flourish in the city of New York here is not one more interesting, as there is certainly not one more ancient, than that held by the children of Abraham. This faith, indeed, is the parent stock from which all our other denominations, with one or two noteworthy but not very important exceptions. have sprung. In this article it is pro-posed to give a brief sketch of the leading features of the creed and ritual of modern Judaism, together vith a few items as to its present material aspects. THE ORIGIN

and early history of Judaism are known to every olboy. Just as the world was emerging from its infancy, and while the greater portion of its surface was as yet an unpeopled solitude, one among the many nomad chiefs who wandered with their fami-lies and servants and flocks across the treeless Almighty to be the founder of a race that should preserve through many ages the knowledge and worand the revelation of the deeper realities of the spiritual universe, of which he was the chosen recipient, forms the base of the Jewish as it does also of the Christian religion. This revelation, howwas but an instalment of the fulness of the entire truth; and such as it was, for severa generations was preserved only in the shape of oral radition, and was accompanied by but very few and very simple religious observances. Indeed circumcision is the single rite belonging to that era of which we have any clear record, and it is pretty certain that the greatest of the patriarchs did not observe any special day of rest, the institution of which, though it dated back to the creation itself, was doubtless for wise reasons, concealed from

When the Hebrews had grown into being a numerous people, and when, freed at last from the yoke of Egyptian slavery and delivered out of the house of bondage, they were being led back to the land promised to their great progenitor, Divine promised to their great progenitor, Divine Wisdom gave them, through the medium of their leader, Moses, a deeper insight into the mysterious and awe-inspiring verities of the spiritual world; and a rule of life, the observance of which would insure an eternal reward, was promulgated amid the thunders of Sinat. Thus sprung into existence a creed which has dourished aircady four thousand years, and around which, during all that long period, have clustered the hopes and aspirations of one of the most intellectual of races. The fundamental principle of the Jewish faith, as

established by Moses, was the recognition of one Supreme Being. Monotheism is, beyond all doubt, the corner stone, the mainspring, the inner and allpervading essence of Judaism. The one truth taught by Moses was that which had already been given to Abraham, that there was but one God, a living and a jealous God; and Hebrew theologians, into whatever seemingly barren paths they may apparently mal doctrine of their faith. And in the present day e modern Israelite is taught beyond all other things to cherish this grand fact; he is invited to ponder upon it in the silence of his closet, and in the ervices of the synagogues it is pressed with nevertiring vehemence upon his attention. Looking at the following list of attributes, it will be noticed how persistent and earnest are the endeavors of the Jewish theologians to grasp, so far as human finite intellects can attain to such knowledge the nature of the Deity, "Concerning God," says one of them, "we are taught to elleve that He is spirit; most holy and pure; incornered and indivisible, eternal and immutable. se one and only one to whom none can be compared; to whom no likeness can be ascribed; omnipotent, omniscient, and omnipresent; all good, but all just; supremely intelligent, merciful and beneficent; the great I Am: the beginning end; the first and the last; the reason, the life and the motion of all beings; the producer of everything; the eternal king, lord, ruler and preserver of the world; the only Creator, and the sole Saviour of the

This and the other cardinal doctrines of the Jewish creed are embodied, by Maimonides, in the follow-THIRTEEN ARTICLES,

which are now taught in every Jewish school:—

I. I believe with a perfect faith that God, blessed be His name, is the Creator and Governor of all 1. I believe with a perfect faith that God, blessed be His name, is the Creator and Governor of all created objects, and that He alone has made, does make, and will ever make all things.

II. I believe with a perfect faith that the Creator, blessed be His name, is the one and only God. There exists no unity whatever like unto His. He alone is our God, who was, who is and who ever will be.

III. I believe with a perfect faith that the Creator, blessed be His name, is incorporeal. He is not subject to any of the changes that happen to bodily substances, and there is nothing whatever that can be compared to Him.

IV. I believe with a perfect faith that the Creator, blessed be His name, is the first and last of all things.

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V. I believe with a perfect faith that the Creator alone, blessed be His name, ought to be worshipped, and that it is not proper to pray to any other being. VI. I believe with a perfect faith that all the words of the prophets are true.

VII. I believe with a perfect faith that the prophecy of Moses, our teacher (may his soul rest in peace), is true; and that he excelled all the wise men who were before him, and all who came after him. VIII. I believe with a perfect faith that the whole of the law now in our possession is the same law that was given to Moses, our teacher (may his soul rest in Deace).

IX. I believe with a perfect faith that the law will never be changed, neither will there be any other law given by the Creator (blessed be His name).

X. I believe with a perfect faith that the Creator

(blessed be His name) knows all the actions and thoughts of man as it is said:—"He fashioneth airke their hearts. He is fully acquainted with all then works."

XI. I believe with a perfect faith that the Creator (blessed be His name) rewards all those who keep his commandments, and punishes those who

transgress them.

XII. I believe with a perfect faith that the Messiah will come; and andough His coming be delayed, will still daily hope and expect His speedy appear

Ance.
XIII. I believe with a perfect faith that there will be a resurrection of the dead, at the time when it shall please the Creator; blessed be fils name for ever

Maimonides adds:-"Whoever shall believe all these fundamental articles to be true enters into the bosom of Israel, and is entitled to receive from us all those demonstrations of brotherly love and good will which God has enjoined us to show toward each other; and is bound to love his neighbor and brother with all his heart, according to all that God bath commanded; and however many or great sins he may have committed from mental infirmity, after he shall have been punished for them in this world be shall participate in the happiness of the world to But if any man shall deny one of these fundamental doctrines, he is fallen from the bosom of Israel, has denied a foundation of the faith, and is to be esteemed a heretic, an epicurean and destroyer of plants; wherefore we are bound to persecute him with every odium and injury, according to the psaimist, 'Shall not I hate him, Lord, that hateth

THE CEREMONIAL LAW. The existence of an only God, the more obvious principles of general morality, the institution of the Sabbath, and that last and diviner commandment, "Thou shalt not covet," were thrown together by Moses, in the Decalogne, which is accepted by Christians and Israchies alike as contaming what should be the guiding principles of the ideal life. In addition to this moral law, Moses promulgated by Divine command a number of ceremonial standes and precepts, comprising, so we are told by the Rabbles, 365 positive and 248 negative obligations. Many of these last are now, owing to the dispersion of the Jewish people, obsolete, but the essential part of them are still observed. They comprise, in addition

to numerous provisions for the conduct of religious ceremonies, many sanitary rules for the preservation of health and cleanliness, obligations to provide for the relief of the poor and the stranger, and laws requiring an exact regard for moral equity between the children of the chosen race.

This is the groundwork of the Jewish faith, but before an account of its ceremonial features is entered upon it is well to glance at the huge overgrowth of traditional articles of behief and traditional rules of life that have risen up upon it.

THE JUDAISM OF THE SECOND TEMPLE.

While the Jewish monarchy remained intact their faith preserved the form given to it by its founder, Mosses. But upon the return of the Jewish rom the play in the preserved the faith of the Jewish monarchy remained intact their faith preserved the form given to it by its founder, hisses. But upon the return of the Jewish monarchy remained intact their faith preserved the form given to it by its founder, hisses, But upon the return of the Jewish take, it passed into a stage of constant development, which continued until the destruction of the Holy City by the Romans. Under the later prophets just named the Scriptures were collected, authenticated and arranged into a canon, and the Mossic code was again systematically established. But, in addition to this, certain new obligations, founded only on the authority of comemorary scholars and wise men, were tacked on to the original system, and from time to time, in the immediate nuture, further additions of this character were made. Up to the date of the econd temple the priests were the great colours and stational authorities of the Jewish Church. But now a new class of men, a sort of inner hierarchy—doctors or rabbis—came into prominence, whose business it was to define the meaning and relative importance of the Oral Law, as the ceremonia excrescences upon the old faith were termed.

inner hierarchy—doctors or rabbis—came into prominence, whose business it was to define the meaning and relative importance of the Oral Law, as the ceremonian excrescences upon the old faith were termed.

It would be out of place to trace forward the further history of Judaism, and to show how gradually three great parties divided its ranks—tae Pharisees, who carried their respect for ceremony to the utmost degree of extravagance; the Sadducees, who accepted only the mere letter of the original Mosaic code; and the Essenes, who made conspionous the purely spiritual doctrines of the creed, and who built upon it a somewhat visionary rule of life.

At present the Jews divide their SACRED BOOKS, which correspond to the Old Testament of the Christians, into three portions—the Pentatuch, the Prophets and the Hagiographa. There are also some paraphrases of the Scriptures from the original Hebrew into the Chaldean tongue, which during the Babyionian captivity became the vernacular tongue of the Israelites. These are treated which the greates respect, though many of them are rather renderings of the sense and spirit than of the letter of the original Scriptures. And besides these writings there is a book which some Christian writers have stated, though not truthfully, to be regarded by the rabbis with more veneration than even the Scriptures themselves—the Talmud.

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A short sketch will now be given of the principal A short sketch will now be given of the Jews. As the festivals and ceremonies of the Jews. Among the festivals the principal are the Passover, Pentacost, Tabernacies, the feast of the New Moon and the New Year, the Feast of Dedication and the Feast of Parim.

THE PASSOVER.

and the New Year, the Feast of Dedication and the Feast of Purim.

The story of the institution of this feast is familiar to all. It commemorates the last and greatest of the judgments that punished the Egyptians for the tenacity with which they refused to let the chosen children of the living dod go forth from the house of boundage—that dreadful passing of the destroying angel over all the land of Egypt, smiring the first born male child in every house. This festival is held on the fitteenth day of the month Nissan, and lasts, for all Jews except those who live in or near Jerusalem, eight days. The Sabbath preceding it is known as the "great sabbath," and is usually marked in the synagogues by a special lecture by the rabbi on the regulations which the law provides for the proper observance of the conting festival. During the whole period of the feast the people are required to eat unleavened bread, and they are forbidden even to allow the presence of leaven in their houses. Two days before the beginning of the feat, in the even. ieavened bread, and they are forbidden even to allow the presence of teaven in their houses. Two days before the beginning of the feat, in the evening, the head of each house collects all the leaven be can find in his dwelling and having placed it in a vessel burns it the following day before noon. As soon as the leaven is burned, as much unleavened bread as will be required through the festival is made. This bread consists of large, round, thin cakes of simple flour and water. During the festival no fermented drink may be used. On the evening of the fourteenth day of the month there is a special service in the synagogue, after which there is in each house a feast of meat and bitter herbs (such as lettuce, parsley, celery and horseradism) and wine. As soon as the house says grace, and then, leaning on his left arm, drinks a glass of wine, the whole company following his example. Each person then dips some herbs in vinegar and eats them. Another benediction is pronounced and the host, unfolding his napkin, takes the middle cake (there are only three cakes), breaks it in two, replaces one of the pieces between the two whole cake (there are only three cakes), breaks it in two, replaces one of the pieces between the two whole cakes, and conceals the other piece under his plate or under the cushion upon which he leans. The meat is then taken from the table and the plate containing the cakes being lifted up by the hands of the whole company the solid in whole company the solid properties. maining the cakes being lifted up by the hands of the whole company they unite in rehearsing the following:—'This is the nead of poverty and affilience which our fathers did eat in Egypt. Whose hungers, let him come and eat; whose needs, let him come and eat of the paschal lamb. This year we are here; next year, God willing, we shall be in the land of canaan. This year we are servants; the next, God willing, we shall be free—children of the family and lords." The feast then proceeds, after the recital of psaims and hymns and the recapitulation of the feast. One of the features of the fessival is that each person present must drunk four glasses of wine, the last glass being accompanied with passages from the Scripture, calling down the Divine vengeance on all the enemies of Israel.

The same ceremony is repeated the following day.

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The principal days of the festival are the first two
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the synagogue and a Sabbattoal abstinence from
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PENTECOST.

This festival is kept on the sixth day of the month Sivan, and is called by Moses the Feast of Weeks, because it was fixed at the end of the seven weeks from the offering of the omer, or sheaf. It is also sometimes spoken of as the Feast of First Fruits. It lasts two days and is observed by special services in the synagogues and an abstinence from work. In the services the book of Ruth is always read and the six hundred and threten formal precepts of the law are publicly recited, because it was at this season of the year, according to tradition, that the law was delivered on Mount Sinai. A prayer for the dead is a feature of the service on the morning of the second day.

THE FEAST OF TABERNACLES.

THE PEAST OF TABERNACLES. This festival commemorates the wanderings of the chosen seed in the widerness and lasts nine days. According to the old practice every Jew who had a garden was required to construct in it a tabernacle of wood, in which he was to awel through the feast. This is now pretty well obsolete, and the observance of the festival is confined to services in the synamoran and apstinetic from labor. During certain

This is now pretty well obsolete, and the observance of the festival is confined to services in the synagogue and abstinence from labor. During certain portions of the services each israelite holds in his hands oranches or vivigs of various trees and marches in procession round the altar. The principal days are the last two, the last especially, being even accounted a festival by liself, and named "the day of the rejoicing of the law." On this day three manuscripts of the Pentatench are taken out of the ark and carried round the altar and laid upon the desk. After that three persons read three different portions, one portion from each manuscript.

THE FERST OF TRUMFETS, or of the new year, is held on the first two days of the month Tist, and is celebrated by religious services and a discontinuance of all bloor except such as may be necessary for the preservation of food. The first day is neld to be that upon which God created the world, and it is also believed that it is the day upon which the Almighty judges his creatures. The religions services naturally refer to these solemn subjects. The festival is called the feast of the trumpets because in the services a ram's horn is frequently blown in memor, of the ram substituted for isaac on Mount Moriah, "Jetween the morning and afternoon services on the second day it was usual for all strict israelites to go to some river or to the seaside and shake their garments oper the water, which is supposed by many to symbolize the casting away of their sins; but this is now obsolete.

THE PERST OF THE NEW MOON is, of course, held every month, but only the women are required to abandon service work. The frequency

of the festival prevents its being of very great im-

of the festival prevents its being of very great importance.

THE FEAST OF DEDICATION
lasts eight days and commemorates the purification of the Temple and the dedication of the new altar of burnt offering, after the deliverance of Jerusalem from Antiochus Epiphanes. It does not involve the suspension of labor, and the religious services attending it are not very important. It is sometimes called the feast of lights, in consequence of a tradition which is rather interesting. After the cleansing of the Temple we are told the priests lit the lamp which was to burn continuity before the Lord, but could only find oil enough to feed it for one night, while it would take eight days to brepare a fresh supply. A miracle, however, was worked to enable them to keep up the divine flame. This small portion of oil by the aid of the Aimighty lasted all through the eight days. To commemorate this, on the first day of the festival, one hight is lighted in the synagogue, on the second day two, on the third three and so on, adding a light each day until the close of the feast.

Is also a festival of comparatively recent institution, and commemorates the delivery of the Jews from the wicked designs of Haman. The book of Eather is read in the synagogues, and whenever the name of Haman occurs, the whole congregation clap their hands, stamp their feet and call out "Let his name and memory ne blotted out. The name of the wicked shall rot." The festival is kept up with the greatest possible appearance of rejoking, as we, who live in New York, have ample reason to know, the Purim ball being one of the great social events of each season.

With the exception of the Pay of Atonement.

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THE PASTS

do not require any very extended notice. The
principal are the fast of Gedainah, in memory of
the murder of Gedailah, the son of Ahikam; the
fast of the Tenth Month in memory of the
slege of Jerusalem by Neonchadnezzar; the fast of
Eather, in memory of her fast of three days and
nights before she attempted to stir the heart of the
great king in favor of her people, and the fast of
Ab, which celebrates the burning of Jerusalem by
Nebuchadnezzar. These fasts are kept with, more
or less strictness, by abstinence from food and labor
from sunset till sunset and by various religious observances.

THE DAY OF ATONEMENT

Nebuchadnezzar. These fasts are kept with, more or less strictness, by abstinence from food and labor from sunset till sunset and by various religious observances.

Is by far the most solemn day of the whole Jewish year. It is held on the tenth day of the month Tisri. The first ten days of this month are called days of pentience, and are marked by the addition of prayers and confessions to the usual daily supplications. On the sabbath preceding the fast it is usual for the rabbi to earnestly exhort the people to repentance. It is the accepted belief that during these ten days God examines every human life, beginning on the first day of the festival of the new year (the first day of Tisri) and contuning through the next eight days until, on the tenth, the Day of Atonement, He passes sentence. In one of tae prayers a passage explains this belief as follows: "On the first day of the year it is inscribed, and on the fast Day of Atonement it is sealed and determined how many shall pass by and how many shall pass by and how many shall be born; who shall live and who shall die; who shall finish his allotted time and who shall not; who is to perish by fire, by water, by the sword, by wild beasts, by hunger, by thirst, by an earthquake or by the plague, by strangling or by being stoned to death; it is determined who shall be at rest and who shall be wandering; who shall remain tranquil and who shall be disturbed; who shall reap enjoyment and who shall be disturbed; who shall reap enjoyment and who shall be disturbed; who shall reap enjoyment and who shall be desure poor; who shall be cast down and who exalted. But prayer, penitence and charity can avert the evil decree." Before this solemn last, fraught, according to the Jewish belief with sun awe-inspiring results, begins, each israelite endeavors to settle any disputes in which he may have become involved and to put himself at peace with all the world. In the afternoon preceding the feast he makes a hearty meal, and then until sunset he following evening he fasts abso

retigious gatherings for common supplication, but regular services were unknown.

SYNAGGIES

vary, of course, very much in their architectural beauty and the richness of their appointments; but there are some features in which they all agree. According to the strict law, the synagogue should be so built that one end fronts the Holy Land, but this is now not very strictly observed, though the Jews turn their faces thilherward when engaged in prayer. The main feature in every synazogue is the ark, a small closet hong with curtains, and symbolically representing the ark of the covenant. In this the roil of the law, used in reading the public leasons in the synagogue, is deposited. This roll must be in manuscript, written with link of a peculiar character, and, according to numerous directions, a failure in any of which destroys the value of the sacred volume. The roil consists of long strips of parchment, sewed together with thongs cut out of the skin of some clean animal, and it is rolled up from both ends on two wooden staves. It is usually encased in line or silk. After the ark a raised piatform, generally near the iniddle of the room, arrests attention. This is the desk or altar from which the law is read and sermons delivered and is usually large enough to allow of several persons to be present on it at the same time, the foor of the synagogue is filled up with long benches, more or less auxuriously furnished, and a number of lamps and chandeliers are suspended from the ceiling. Close by the door there are usually little boxes to receive the contributions of the conarilittle boxes to receive the contributions of the cut table towards the relate of the poor. In the old thodox synagogues the women are separated from men, and are accommodated generally in a galle or, if they are on the same floor with the men, a sershuts them off from observation. The new sy gogues, however, disregard this rule, and the ser are mixed. All Jews keep their hats on in the sy gogue. gogue. The general character of

among the Jews is extremely simple. It consists on ordinary occasions merely of the reading of the law, the
rectlat of prayers, the chanting of psalins and the
delivery of sermons. Many changes have recently
taken place in many congregations in the liturgy
used. Formerly Hebrew was the only longue used,
but now the vernacular is employed in many of the
more liberal and progressive synagogues. Women,
too, are now frequently allowed to chant in the
choir—an innovation of very modern growth. In
the olden time, too, much longer portious of the
sacred Scriptores were read as each service than now. There are daily services in all the synagogues
And now we naturally come to one of the best
known features of the Jewish faith—a feature which
has been more or less perfectly copied by the vari
ous Christian sects—

has been more or less perfectly copied by the various Christian sects—

THE SABBATH.

The Jewish Sabbath is reckoned, after the Asiatic manner, from sunset to sunset, and lasts therefore from one Friday evening till Saturday at the setting of the sun. The injunction of the Decalogne "to do no manner of work," &c., is observed with painful exactitude. The rabbles have defined the works forbidden on the Sabbath under thirty-line general heads, and it will be seen from the list that they cover pretty thoroughly every known branch of industry. These are the things that are forbidden—"ploughing, sowing, reaping, bunding, binding, threshing, winnowing, sifting, granding, boiling, kneading, cocking, clipping, washing, combing, spinning, whiching, warping or weaving, dyeing, tying, univing, sewing, breaking in pieces, fastening with wedges or pins, building, demolishing, striang with a hammer, hunting, fishing, killing, daying, taking the hair of from hides, cutting in pieces, writing, blotting out, ruling paper, kinding fire, quenching it, carrying anything out of doors into a street or public piace."

Of the Special Religious Customs

of the Special religious customs of the Israelites, such as circumcision and the various ceremonies for celeorating marriages and conducting tunerals, nothing need be said, as to give minutely the details of each rite, interesting as it might be, wond require much more space than can possibly be devoted to them in a daily paper.

We now turn from orthodox Judaism to its present

might be, would require much more space than can possibly be devoted to them in a daily paper.

We now turn from orthodox Judaism to its present INTELLECTAL ASPECTS.

This faith, like most of the Christian denominations, has been recently stirred to its profoundest depths by that eager spirit of inquiry and that restless movement ever forward through chart eader and innovation to a brighter future which seem more than anything eise to mark the age we live in. The modern Jow, like the modern Gentile, is eagerly examining the very bases of his hereditary creed, looking carculity at them from every intellectual standpoint with the cold eye of impartial criticism, and earnestly endeavorling to brush away the thick flims of error and obscurity that have by slow but sure stages overlaid them during the singgish march of forty centuries. In short, there is a "progressive school" of thinkers in the ranks of Judaism, as there is also an advance guard of intellectual workers in the ranks of Christianity. It is, pernaps, in somewhat bad taste to hazard a guess as to now it is that after remaining atmost stationary for nearly twy thousand years—that is to say, from the destruction of the Tempte to about theirty years ago—Judaism has at length begun to show signs of internal activity and growth. But the reason seems so plain that it shall be duridently suggested. It is curious that those centuries of torpor correspond exactly to that long and dreary period during which it was a crine of the most helmons dye to avow one's self akin in blood to Solomon and Moses, to Elliph and David. Is there no connection between this universal external persecution and this unbroken internal repose of religiously influence each other? Here and there decar that the Jew and the Christian, the one educated to hate, to despite and to persecute the seed of Abraham, and the other end of the cost helmons dye to alternal measure of either race broke through the traditional prejudices of his people, but the grand masses of men on both stage ceased in

the same social and political advantages as the Gentile, and is among the more advanced peoples even welcomed as a brother, both Jew and Gentile begin to act upon each other, not only socially, but even religiously. That is perhaps the only way in which can be explained the now widespread tendency among progressive Jews to approximate Judaism, not exactly to Christianity, but to certain forms of religious belief—Unitarianism, for instance—which prevail an one us.

can be explained the now widespread tendency among progressive Jews to approximate Judaism. not exactly to Christmanty, but to certain forms of religious belief—Unitarianism, for instance—which prevail an ong us.

The extreme radical progressive Jews, indeed, contemplate nothing short of the conversion of the whole human race to Judaism. Thus they excree the entire national element of the Jewish faith, throwing overboard all observances which appeal merely to the Israelite and not to the man. But the following extract from a recent book eloquently gives the present advanced opinion on this head:

"Israel must still be an mut, still inked together by the mystic tie of the Hebrow longue; for israelites have still to work together for the accomplishment of their heaventy mission. The time, however, will assuredly arrive when, with God's blessing, every vestige of error, of idolatry, of faise belief, of bigolry, of superstition, of ignorance will be banshed from the earth; when all the petty differences which various religious systems now build up to separate the children of one eternal Father will become merged in a lasting bond of union; when there shall be no more Jews, no more Dagans; when the world will no longer resound with the chamor of opposing doctrines; when all mankind will be regenerated by God's divine rule; when all mankind will hai each other as brothers and rejoice in the glorious title of man; when there will be out one Greator and one luman family."

Truly a noble dream, but one which, as the Rev. Raphael d'C. Lewin adus, "will unfortunately not be realized for ages to come."

Truly a noble dream, but one which, as the Rev. Raphael d'C. Lewin adus, "will unfortunately not be realized for ages to come."

Truly a noble dream between their creed. The services in their synagogues are in the vernacular tongue, the sexes are not separated from each other, many features of the ceremonial law have been allowed to fall into desurtated from each other, many features of the ceremonial law have been allowed

reign of the Messiah is merely the conting millennum, which a previous extract so eloquently described.

At present, however, it is only a small section of the Jews who hold the extreme doctrines of radical progressive Judaism, though the rigidity orthodox can boast even fewer disciples, at any rate in the city of New York. The mass of Israelites hold a middle course; they are not as yet prepared for such sweeping changes as are proposed, but certainly the tendeacy of most Jewish congregations seems in that direction.

In New York, at the present time, there are at least lifty thousand Israelites. For the purposes of religious worship they have about thirty synagogues, which represent almost every mathonality, and vary very much in architectural importance and the handsomeness of their internal appointments. The finest synagogue, oy general consent, is that of Emmu El, a lengthy description of which has already appeared in the columns of the Herald, Most of its members are Germans; indeed, at least two-thirds of all New York Israelites belong to the same nationality. This temple leans very decidedly to the Reform School; the sexos mingle together indiscriminately, there are female singers in the choir, and a great part of the service is conducted in a modern language. The inost important synagogue in members a that on Thirty-fourth street, which is also decidedly conservative. The oldest synagogue is that on Nineteenth street, of which the Rev. Mr. Lyons is pastor. The founders of this congregation were Portuguese Jews, who came to this city nearly two handred years ago, in the old Dutch times. Of course the present members are almost entirely American Jews, and the congregation has the reputation of being extremely wealthy. Another very influential synagogue is members are almost entirely american Jews, and the congregation has the reputation of being extremely wealthy. Another very influential synagogue, consisting almost entirely of American and English Jews, is that on Forty-lourit street. There is also a v and German synagogues alluded to, a Polish synagogue (strict orthodox) on Allen street; a Boh-miar synagogue of Polish synagogue of Polish synagogue of Polish synagogue of Polish street; a Boh-miar synagogue of Polish synagogue of Polish synagogue of Polish synagogue of Polish synagogue ynagogue on Fourth street, near avenue C; a Hol-ander synagogue on Stanton street and a French

OBITUARY.

The distinguished Presbyterian divine, Albert Barnes, died suddenly, in Philadelphia, at four P. M. on Saturday last. About half-past three o'clock on that day, in company with his daughter, he left his residence for a visit to a friend living about a mile distant. He walked the entire distance, and reached the house of his friend considerably fatigued. Entering, he took a seat and awaited the coming of the family, when suddenly, and without uttering an exclamation, he fell back upon his chair and expired.

Mr. Barnes was born in Rome, IN. Y., December 1. 1798. While working in his father's tannery he pursued his studies so closely that he prepared himsely for college, and entered Hamilton College, New York, whence he graduated in 1820, at th age of twenty-two. After pursuing a theological course at Princeton College, New Jersey, he received his license to preach, and was ordained and installed paster of the Presbyterian church in he received his license to preach, and was ordained and instatied pastor of the Presbyterian church in Merristown, N. J., in February, 1825. In 1830 he accepted a cati from the First Presbyterian church of Philadelphia, and presided over that congregation until within a few years ago, when age and infimities compelled him to resign his charge. As a pulpit orator Mr. Barnes had few equals upon the American Continent. His manner was peculiarly winning and his language strong, concise and convincing. None excelled him in portraying the more lovely and touching truths of the Gospel which non him such a place in the hearts of his congregation. Mr. Barnes was, however, more extensively appreciated as a writer than as a preacher. His numerous writings, and "Bible Commentaries" in particular, have earned him a world-wide reputation. His "Notes on the Gospels" probably were the most popular Protestant theological works ever published, more than a million copies of the English edition alone having been printed. They have been extensively translated and adopted by leading fibbical students in the Old World. His "Life of St. Paul," "Evidences of Christianity" and "Scriptural Views of Slavery" also obtained a wise circulation. At the division of the Presbyterian Church, in 1832, Mr. Barnes sided with the New School party, and was the leading spirit in that branch of the Church for many years. One of the most interesting incidents of the meeting of the General Assembly of the United Presbyterian Church in Paliadelphia last spring was the fraternal visit of nearly fitty of the alumin of Hamilton College, of which, with a single exception, Mr. Barnes was the oldest hving alumnus, Mr. Barnes preached his last sermon on Sanday, the 18th, to the immates of the Philadelphia House of Refuge, and was in apparent perfect health up to the moment of his sudden demise.

Captain Minor Knowlton. This gentleman died at Burlington, N. J., on th out inst. in the sixty-sixth year of his age. In the year 1825 he entered West Point, from Connecticut, and in 1829 he was appointed Brevet Second Lieu-tenant of the First artillery. He filled many posi-

ions in the capacity of military instructor. Captain

PERSUNAL NOTES.

Colonel A. L. Harrison, a grandson of the late ex. President Harrison, died last week at Indianapolis, I ndiana, aged thirty-eight years.

Dr. A. B. Earle's visit to Raleigh, N. C., converted some five hun dred persons, among them the Gover-nor, and this gr eat revival is still in progress. Mary Jane Henderson, of Raleigh, N. C., has one husband in the penttentiary and two nave been hung for murder.

The Cincinnati Chronicie, the Western Court Jour-nal of the administration, says that Miss Neine Grant, daughter of the President, is soon to be mar-ried to a young man in Covington.

BOUND FOR LOWER CALIFORNIA .- Afinexed 18 Bound for Lower California.—Afinexed is a list of passengers by the schooner Selina, which sailed for Magdalena Bay, Lower California, yesterday:—Colonel D. E. Hungerford, Charles D. Wallace, Braut Seguine, Emacuel N. Zerman, James S. Wilson. Following are the passengers by the Newton Booth for Magdalena Bay, sailing yesterday:—Fred. R. Carrick, E. A. Manning, Margarita A. Navarete, Mary Navarete, George T. Boardman, J. W. Griffes, C. R. Huat, D. A. McKee, Samuel Granger, Henry Allari, Martha Navarete, Sarat Wilson, Aired Wheeler, Arrierto M. Cordova, F. G. Angulo, Y. W. Bowales, Gregorio Urriologolita, G. W. Kimball, James Lawrence, M. Winterdeld, Rassmus Olsea, James Cole.—San Prancisco Bulletin Dec. 14.

FINANGIAL AND COMMERCIAL.

WALL STREET, MONDAY, Dec. 26, 1879.

A CLOSE HOLIDAY. The social celebration of Christmas has been observed as a "close" holiday, as it is termed in Wail street. The various boards stand adjourned to Tuesday morning. We repeat the latest prices of the leading speculative stocks;—Western Union Telegraph, 45% a 45%; Pacific Mail, 39% a 39%; New York Central Consolidated, 91 a 91%; New York Central scrip. 87% a 87%; Eric, 23% a 24; Reading, 98% a 98%; Lake Shore, 91% a 91%; Northwestern, 70% a 70%; 00. preferred, 81 a 81%; Rock Island, 103% a 104; St. Paul, 55% a 55%; do. preferred, 80 a 80%; Wabash, 48% a 48%; Ohio and Mississippi, 27% a 27%; Boston, Hartford and Erie, 2% a 2%. Gold closed Saturday at 110% a 110%.

THE MONEY MARKET. The money market has absorbed unusual attention during the past few weeks, owing to its great activity and occasional stringency.

AT CHICAGO the topic is treated in the following full and interest ing manner by the Tribune of Saturday:-

the topic is treated in the following full and interesting manner by the Tribune of Saturday.—

Among the causes which aid to make money light at present, but which must soon disappear, and, on the other hand, contribute to make money abundant soon after the list of January, is the unusual accumulation of currency in the national Treasury to the amount of \$30,00,000, which is fully double what it has been customary to retain in the Treasury at this season of the year, when the currency is needed in the West to market the hog crop and in the South to market the cotton crop. Until quite recently the effect of this accumulation of currency in the Treasury was not severely felt, because the mild weather of this sear had been unusually prolonged, and the first of the two above mentioned great crops had not begun to move. But the weather of the past week has caused great activity in this line agreement of the past week has caused great activity in this line greater caused demand for currency which is the greater least demand to currency which is the greater least demand to currency which is the plants of Mr. Boutwell's new polley longer greater and becoming general, and as he will probably be influenced by these to increase his bond purchases, which have been unaccountably limited and currency in the Treasury—the result will be that the Treasury accumulation of currency which is the ext affoat to increase the abundance of money that wound be experienced anyhow, after the list of January, and that the Secretary will only bonds at a higher price than he could buy them for now. It is not probable that any human being could conduct the affaits of the United States Treasury without becoming the subject of a great edul of undovable criticism. In fact, intelligent and continuous criticism in fact, intelligent and continuous criticism. In fact, mentioned the public donate the public of the public press. Is what against of the United States Treasury without becoming the subject of the public press. Is what for more the subjec

AT CINCINNATI. according to the Enquorer of Saturday,

There is a continued good demand for ioans, and in some cases the applications were more liberal. The regular noises are at present discounting into outside paper, as they find ample employment for their means in attending to the claims of denositors, or to those to whom they are under obligations. The effectings of paper in the open market, however, were not large, and the brokers report little difficulty in placing good marks. These obligations.

market, however, were not large, and the brokers report little difficulty in placing good names. There is not little placer of a speculative character affort, the demand being mainly for legitumate purposes, and the different branches of trade are well represent the different branches of trade are well represent the different branches of trade are well represented to affend the function of the family are respectively for a first of the family for a senied in the list of applicants. The heaviest de-mand, however, was from the pork packers. Local checking was heavy, and the country banks are still drawing freely on this city for currency. Rates of interest are firm. Money in the open market is worth 12 per cent, but depositors are able to negoti-ate loans at 10 per cent, and in some cases they were supplied at 3 a 9, but the former is the ruling figure. The brokers report the offerings of paper in the open market only moderate, and good names are piaced without difficulty. AT NEW ORLEANS

the activity in connection with the movement of the cotton crop seems to have passed the climax. The Hee says:-

Hee says:—
The money market continues to show signs of increasing case. At the banks there is still a good demand for discounts, but with an increase in their available funds nearly all the approved paper offered is accepted. On the street capitalists in most cases still hold out for the high rates which have prevailed for some time past, but accommodations are extended more readily at Inside figures. With these remarks we quote 1 a 14 per cent per month for A1 notes accommanied by unexceptionable collaterals, with occasional transactions at 10 per cent per annum; — a 1½ for good do, and 1½ a 1½ and 2 for good to A1 business paper without collaterals.

COURSE OF EMPIRE

Two thousand and fifty-eight passengers arrived at this port from foreign ports during the week endng Saturday, December 24. They came by the following vessels:-

lowing vessels:—
Steamships Tybee, St. Domingo, 4; Copernicus, Buenos Ayres, 11; Iowa, Giasgow, 67; Nevada, Laverpool, 160; Sidontan, Giasgow, 150; City of Cork, Liverpool, 60; Rapidan, Havana, 3; Merrimac, Rio Janeiro, 36; Thuringia, Hamburg, 33; City of London, Liverpool, 304; Tyrian, Palermo, &c., 5; Morro Castie, Havana, 13; Russia, Liverpool, 214; Guiding Star, Antwerp, &c., 105; Cleopatra, Havana, 1; Rhein, Bremen, 255; Lafayette, Havre, 38; Pennsylvania, Liverpool, 252; Ship American Congress, London, 30; barks Quickstep, Liverpool, 2; Clara, Buenos Ayres, 1. Total number of passengers, 2,05s.

MARRIAGES AND DEATHS.

Married.

SEYMOUR—SWALM.—On Thursday, December 22, by the Kev. H. M. Gallaher, of Brooklyn, assisted by Rev. Andrew Longacre, of New York, James H. SEYMOUR, of New York, to Miss Katie Swalm, only daughler of Dr. S. J. Swalm, of Brooklyn. No CAPUS.

TOKLAS—WISE.—On Sunday, December 25, at the restaence of the bride's mother, by the Rev. Dr. H. Vidaver, Max Toklas to Maky Wise, daughter of the late Morris Wise.

San Francisco and San José papers please copy.

ALLISON.—On Monday, December 26, after a short illness, John Allison, in the 66th year of his age. The relatives and friends of the lamily are respectfully invited to attend the inneral, on Wednesday afternoon, at one o'clock, from his late residence, No. 658 Ninth avenue, corner of Forty-sixth street. Philadelphia papers please copy.

Borrem.—At Williamsburg, L. I., on Sunday, December 25, Hannah Maria, whe of Jackson M. Boerem, agred 43 years.

The relatives and friends of the family are respectfully invited to attend the fameral services, at the Reformed church, in Bedford avenue, on Wednesday afternoon, at one o'clock.

Bradford, Ochristmas morning, of congestion of the lungs, Clareno, F., elder child of Joseph E. and Hattie H. Bradford, aged 2 years, 7 months and 14 days.

of the lungs, CLARENCET., cheer canal of lossing and Hattie H. Bradford, aged 2 years, 7 months and 14 days.

Funeral this (Tuesday) afternoon, at half-past one o'clock, from 124 Hall street.

Portland (Mc.) papers please copy.

CARPENTER.—On Sunday, December 25, Mrs. Lavinia Carpenter.

The relatives and friends of the family, the officers and orothers of City Lodge, No. 181, and of Mount Zion Eucampment, No. 17, and of Alpha Lodge, No. 59, Good Templars, are invited to attend the funeral, on Wednesday afternoon, at one o'clock, from No. 127 Duffleld street, Brooklyn.

CLARRY.—On Saturday morning, December 24, at his late residence, 121 Taylor street, Brooklyn, E.

D., Francis A. CLARRY, aged 41 years, 7 months and 29 days.

20 days.

The relatives and friends of the family are re-

spectfully invited to attend the funeral, from St. Peter's and St. Paul's church, in Second street, between South Second and South Third streets, Williamsburg, this Tuesday morning, at ten o'clock. Coorse. —On Sunday (Christmassingne, December 25, Virishina L., daughter of Charloite and the late John Cooper.

Notice of inneral hereafter.
Cossy.—On Sunday morning, December 25, Mr. John Cossy, aged 57 verrs.

The funeral will take place from his late residence, 226 Chinton street, this day (Tuesday), at twelve o'clock noon. Friends and acquaintances of the family are invited to attend.

DRAIN.—On Monday, December 26, or congestion of the brain, CLEMENT G., youngest son of David and Angelma Dealy, in the 4th year of his age.

Funeral from the residence of his parents, 408 East 117th street, Harlem, on Wednesday morning, at hail-past ten o'clock. Friends are respectfully invited to attend.

FREERIL.—On Sunday morning, December 25, at the residence of the same of the conditions of the condition of the presidence of the same of the condition of the condition of the condition of the condition of the presidence of the same of the condition of the condi

FARRELL .- On Sunday morning, December 25, at

FAREELL—On Sunday morning, December 25, at the residence of his son, Rev. Caristopher A. Farrell, Matteawan, Dutchess country, N. Y., Christopher Fareell, Matteawan, Dutchess country, N. Y., Christopher Fareell, for many years a resident of tais city, in the 69th year of his age,

The friends of the family, also those of his sons Rev. Christopher A., Matthew S. and Frank Farrell, are invited to attend the funeral service, at S. Gabriel's church, East Thirty-seventh street, this Thesaday's afternoon, at one o'clock; thence to Caivary Cemetery for interment.

FRITH.—On Monday, December 26, after a short timess, Sarah A. Frith.

The triends of the family and the teachers of the Eighth ward public schools are invited to attend the funeral, from the First Raptist church, Grove street, Jersey City, on Wednesday afternoon, at two o'clock.

Jersey City, on Wednesday afternoon, at two o'clock.

HAYWARD.—In Brooklyn, E.D., on Saturday evening, December 24, of Bright's disease of the Kidneys, William Hayward, aged 20 years, youngest son of the late Warden Hayward.

The Iriends of the family are invited to attend the funeral, this (Tuesday) afternoon, at 2 o'clock, from the noise of his brother-in-law. William H. Smith, No. 120 South Portland avenue, Brooklyn.

HANLEY.—In Brooklyn, on Sunday, December 25, John HANLEY, a native of the county Westmeath, in the 66th year of his age.

A solemn mass of requiem will be offered un for the repose of his soul, at St. Ann's church, Front street, this (Tuesday) morning, at ten o'clock. The friends of the family are respectfully invited to attend the funeral, at two o'clock, thence to the Cemetery of the Holy Cross, Flatbush, for interment.

HOPPIN.—In Brooklyn on Saturday December 24.

Cemetery of the Holy Cross, Flatbush, for interment.

Hoppin,—in Brooklyn, on Saturday, December 24, Mrs. Amy H. Hoppin, relict of Henry Hoppin, of Providence, R. I., in the 821 year of ner age.

The relatives and friends of the family are respectfully invited to attend the funeral, from the residence of her soa-in-law, Nehemian Kright, No. 183 Harrison street, Brooklyn, this (Tuesday) afternoon, at two o'clock.

INNIS.—On Monday, December 26, at three A. M., William C. Innis.

The remains will be taken from his late residence, 12 Newark avenue, Jersey City, on Wednesday morang, at mine o'clock, to Hopeville, N. J., at which place the funeral will take place. His relatives and friends are respectfully invited to attend.

Jones.—On Friday, December 23, Isaac F. Jones, in his 68th year.

place the funeral will take place. His relatives and friends are respectfully invited to attend.

Jones.—On Friday, December 23, Isaac P. Jones, in his 68th year.

Funeral from his late residence, 331 West Twenty-second street, this (Tuesday) morning, at cleven o'clock.

Jouy.—At Dorchester, Mass., suddenly, on Saturday morning, December 24, Edward Jody, eidest son of the late Louis Jouy, Esq., of this city.

Interred in Greenwood.

Knownton.—At Burlington, N. J., on Saturday, December 24, Captain Miner Knownton, United States Army, age 160 years.

The friends are respectfully invited to attend the funeral, at his late residence, on Thursday morning, at eleven o'clock.

Kennedy,—On Friday, December 23, Parrick Kennedy, of the parish of Lohra, county Tipperary, Ireland, aged 28 years, 11 months and 3 days.

The relatives and friends of the family, and members of Relief Hose, No. 51, are respectfully invited to attend the funeral, from the residence of his uncle, Patrick Howe, Fourth avenue, between Sixtysixth and Sixty-seventh streets, on Wednesday afternoon, at one o'clock.

Lambers.—On Christmas morning, December 25, Theresa E., wife of Edwin Lambert, and daughter of the late Owen Madden, in the 33d year of horage.

The funeral will take place from her late residence,

age.
The funeral will take place from her late residence,
207 East Twenty-sixth street, on Wednesday morn-

The funeral will take place from her late residence, 207 East Twenty-sixth street, on Wednesday morning, at eleven o'clock.

LUMANN, aged 27 years, 1 month and 18 days.

The relatives and friends of the family are respectfully invited to attend the funeral, from his late residence, 039 Broadway, Brooklyn, E. D., on Wednesday afternoon, at one o'clock. The remains will be taken to Greenwood.

Malladry.—On Sunday, December 25, Mary Malladry, aged 54 years, a native of Clown Mullingar, county Westmeath, freiand.

The relatives and friends of the family are respectfully invited to attend the funeral, from her late residence, 427 East Sixteenth street, this (Tuesday) afternoon, at hall-past one o'clock.

Mullingar (Ireland) papers please copy.

MEAO.—On Monday, December 25, Bridger Mrar, wite of James Mead, aged 21 years.

Relatives and friends are invited to attend the funeral, on Wednesday afternoon, at two o'clock, from her late residence, 45 Orchard street. The remains will be taken to Greenwood.

MEBBAN.—At his residence, 69 James street, Patrick Meehan.

The irlends of the family are invited to attend the funeral, on Wednesday afternoon, at two o'clock.

MARKS.—Mary Marks, a native of Tismore, county Waterlord, Iteland, aged 80 years.

The friends of the lamily are respectfully invited to attend the funeral, from her late residence, 31 East Forty-hird street, on Wednesday afternoon, at Later of Stendence, 31 East Forty-hird street, on Wednesday afternoon, at Later of Stendence, 31 East Forty-hird street, on Wednesday afternoon, at Later of Stendence, 31 East Forty-hird street, on Wednesday afternoon, at Later of Stendence, 31 East Forty-hird street, on Wednesday afternoon, at Later of Stendence, 31 East Forty-hird street, on Wednesday afternoon, at Later of Stendence, 31 East Forty-hird street, on Wednesday afternoon, at Later of Stendence, 31 East Forty-hird street, on Wednesday afternoon, at Later of Stendence, 31 East Forty-hird street, on Wednesday afternoon, at Later of Stendence, 31 East Forty-hird stree

two o'clock.
McGovgan,—On Sunday, December 25, Anna C McGovers. Funeral will take place this (Tuesday) morning, at

fully invited to attend the funeral, on Wednesday afternoon, at one o'clock, from her son's residence, file East Twenty-first street. May God have mercy on her son!.

Powell,—On Caristanas night, Thomas, eider son of William H. and Mary Cowing Powell, aged 16

of William H. and Mary Cowing Powell, aged 16 years.

The luner i will take place from the residence of his father, 45 East Twenty-second street, on Wednesday morning, at ten o'clock. The friends of the handly are invited to attend.

PRICE.—On Friday, December 23, at Greenpoint, L. L. TROMAS PRICE, in the 64th year of his age.

QUINN.—On Monday, December 26, WILLIAM H. QUINN, youngest child of George and Ann Quinn, aged 15 months.

aged 15 months.

The friends of the family are respectfully requested.

aged 15 months.

The friends of the family are respectfully requested to attend the funeral, this (Tuesday) afternoon, at three o'clock, from the residence of his parents, No. 162 North First street, Williamsburg.

READZ.—On Monday morning, Dec. 26, at his late residence, 58 West Tw nev-second street, M. GEORGE READE, formerly of San Francisco.

Notice of funeral hereafter.

RERVES.—On Monday, December 26, at her residence, 56 Broome Street, BARRARA, widow of Philip L. Reeves, in the 71st year of ner age.

Funeral services at the Willett street M. E. church, on Wednesday afternoon, at one o'clock. Relatives and friends are respectfully invited to attend.

Scheidell.—On Monday morning, December 26, of consumption, Valenting Scheidelber, in the 41st year of his age.

The relatives, friends and school officers of the Seventeenth ward are respectfully invited to attend the funeral, which will take place on Wednesday morning, at half-past eight o'clock, from the St. Nicholas church, Second street, between avenue A and First avenue.

Shaw.—At Staten Island, on Sunday (Christmas) morning, Mary Ann Shaw, wildow of Alexander Shaw, formerly of Athens, N. Y.

and First avenue.

Shaw.—At Staten Island, on Sunday (Christmas) morning, Mary Ann Shaw, widow of Alexander Shaw, formerly of Athens, N. Y.

The funeral will take place this (Tuesday) morning, at eleven o'clock, from St. Ann's clurch, Eighteenth street, near Fifth avenue.

Spear.—At Hobsken, N. J., on Sunday, December 25, suddenly. George Marshall. Spear, Sr., in the 71st year of his age.

The relatives and friends of the faunity, and of his son, George Marshall Spear, Jr., are respectfully invited to attend the funeral, this (Tuesday) afternoon, at one o'clock, from Trinity church, corner Seventia and Washington streets, Hoboken.

Sweeksey.—On Monday, December 23, Margarer, the beloved wife of James Sweeney, a native of the parish of Tydavenet, county Monaghan, Ireland, aged 23 years.

SWEENEY.—On Monday, December 23, MARGARET, the beloved wife of James Sweeney, a native of the parish of Tydavenet, county Monaghan, Ireland, aged 23 years.

Funeral from her late residence, No. 2 Macdongal street, to St. Anthony's churca, Sullivan street, on Wednesday morning, at half-past ten o'clock, where a solemn requiem mass will be celebrated for the repose of her soul, from thence to Calvary Cemeivery for interment.

Turnseull.—On Monday, December 26, of scarlet fever, Aethilux Chawford, son of G. W. and Josephine Turnball, aged 2 years, 11 months and 6 days.

The triends are invited to steend the funeral, from the residence of Mr. Messerole, Georgia avenne, first house from Atlantic avenue, East New York, the funeral will take place from his late residence, No. 206 East 10th street, near Second avenue, this (Inesday) morning, at ten o'clock.

Vairch.—In this city, on Sunday, December 25, Charles W. Veirch, son of Whitam Veitch, in the sist year of his age.

The relatives and friends of the family are respectfully invited to attend the funeral services at the Bedford street Methodist Episcopal church, corner of Bedford street Methodist Episcopal church, corner of Bedford and Morton streets, this (Inesday) evening, at eight o'clock.

Walsh.—On Sunday, December 25, Mrs. Susan Walsh, wife of Martin Walsh, a native of the parish of Dirivallen, county Fermanagh, Ireland, in the 60th year of her age.

The friends of the family are respectfully invited to attend the funeral fremanagh, Ireland, in the 60th year of her age.

The friends of the family are respectfully invited to attend the funeral fremanagh, Ireland, in the 60th year of her age.

The second of the family are respectfully invited to attend the funeral fremanagh, Ireland, in the 60th year of her age.

The second of the family are respectfully invited to attend the funeral from her late residence, 204 Mott street, this (Thesday) afternoon, at two o'clock woot,—At Hackensack, N. J., on Saturday, December 24, Marka Demanuers, wife of Robert G. Woot, ag